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ALTERNATIVE READINGS

IN THE

HEBREW

OF THE

BOOKS OF SAMUEL

BY

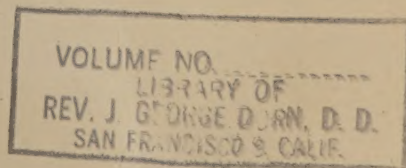
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TO MY TEACHER,
PROFESSOR CHARLES C. TORREY,
IN APPRECIATION OF HIS CONSTANT INTEREST
AND UNTIRING AID

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ERRATA.

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|-----------------|----------------|-----------|----------------|
| Page 18, line 4 | אֲנִי | should be | אַתָּה |
| “ 18, “ 24 | מִזֶּה | “ “ | מִזֶּה |
| “ 20, “ 10 | אֶל | “ “ | אֶל. |
| “ 20, “ 16 | אל | “ “ | אֶל |
| “ 23, “ 25 | הַשְּׁלִשִּׁים | “ “ | הַשְּׁלִשִּׁים |
| “ 24, “ 17 | מוֹצָאֵךְ | “ “ | מוֹצָאֵךְ |
| “ 24, “ 32 | וְאֵה | “ “ | וְאֵת |
| “ 40, “ 3 | אֶחָד | “ “ | אֶחָד |
| “ 52, “ 15 | וְשָׁב | “ “ | שׁוּב |
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| “ 59, “ 23 | הַשְּׁלִשָּׁה | “ “ | הַשְּׁלִשָּׁה |

Preface.

The subject of alternative readings in the Hebrew of the Old Testament is not brought forward in this investigation for the first time. It has been recognized before by some scholars that the Hebrew text of the Old Testament frequently offers a choice of two readings. Nestle in his *Marginalien und Materialien*, p. 15, calls attention to the combined readings in I Sam. 28: 15, suggesting the possibility that II Sam. 1: 6 and 26 contain similar combinations. He has also published an article in the *Zeitschrift für die alttestamentliche Wissenschaft*, XIV, p. 319, in which he suggests that I Sam. 25: 34 offers the choice of two readings. Professor Charles C. Torrey in his "Notes on the Aramaic part of Daniel" (reprinted from the *Transactions of the Connecticut Academy of Arts and Sciences*, Vol. XV, July, 1909) notes several instances of alternative readings combined in the Hebrew text (Dan. 3: 29; 4: 5; 4: 19; 4: 21; 4: 33; 5: 25) and points out that "in the many cases of disagreement between *qerē* and *ketīb* the massoretes are generally not *correcting* the consonant text, but simply preserving a parallel reading" (p. 252).¹

But since no work of a more extensive sort along this line has appeared, it is the purpose of this investigation of the alternative readings in the Hebrew of the Books of Samuel to show:

That the marginal notes commonly called *Qerē* are usually not corrections, but were made rather to record variant readings.

That the consonant text frequently contains a combination of two alternative readings, even where the Massoretic margin is silent.

That certain general rules have been followed in the making of these combinations.

Baer's edition of the Massoretic text of the Books of Samuel has been used as the basis of this work, but a few cases also of

¹ I am greatly indebted to Professor Torrey for his interest in this investigation and for his kindness in giving suggestions that have proven invaluable.

Qerē and *Ketib* not included in this edition, but occurring in certain manuscripts, have been discussed.

Wherever the terms "text" and "margin" have been used in opposition they refer respectively to the consonant text and to the Massoretic marginal note.

In addition to the passages discussed in the following pages, the Books of Samuel contain a large number of cases of *Qerē* and *Ketib* of a simpler and less interesting type, where the difference between the two readings is merely orthographic, or due to some accident of transcription; or where a euphemistic substitution has been made. In most instances it is evidently possible to defend either reading. Thus for example וַיִּלְתֵּן and וַיִּלְתֵּן

I Sam. 1: 17; בְּדֶרֶךְ and בְּדֶרֶךְ, 8: 3; בָּחַם and בָּחַם, 11: 9.

I have not thought it necessary to treat these cases here, though they doubtless usually represent the combination of two manuscript traditions. I give here a list of them, together with a few passages in which it seems to me that the testimony of the ancient Versions gives ground for supposing that our M. T. includes more than one reading. The list is as follows:

I Sam. 1: 17; 2: 9, 10; 3: 2, 18; 4: 15; 5: 6; 7: 9; 8: 3; 9: 1, 26; 10: 7, 21; 11: 6, 9; 13: 8, 19; 14: 27; 15: 6, 16; 17: 7, 23, 41; 18: 6, 7, 9, 14, 22, 28; 19: 18; 21: 12; 22: 15, 17, 18; 23: 5; 24: 5, 9, 19; 25: 3, 18, 18; 26: 8, 22; 27: 4, 8; 28: 8, 24; 29: 5; 30: 6, 24. II Sam. 1: 8, 11, 16; 2: 2; 3: 2, 3, 12, 15; 5: 1; 6: 23; 8: 3; 11: 1, 24; 12: 9, 20, 24; 13: 8, 32, 33, 34, 37; 14: 7, 22, 30; 15: 20, 28; 16: 8, 10, 12, 12, 15, 18, 23; 17: 12; 18: 8, 12, 13, 17, 20; 19: 7, 14, 19, 41, 41; 20: 8, 9, 14, 23, 25; 21: 6, 9, 12, 16, 20, 21; 22: 8, 15, 23, 33, 34, 40, 51; 23: 8, 9, 9, 9, 15, 16, 20, 20, 21, 33, 35, 37; 24: 10, 11, 14, 16, 22.

Introduction.

While the *Qerē* and *Ketīb* in the Old Testament have hitherto been considered to be mistakes or alleged mistakes corrected by the Massoretes, a study of the marginal notes in the Hebrew of the Books of Samuel — or, no doubt, of any representative portion of the Old Testament — makes clear that this view must be revised. The numerous instances also in these books of alternative readings which have not been commented upon by the Massoretes throw valuable light on the question of *Qerē* and *Ketīb* and should be examined side by side with the Massoretic margin.

I. THE ALTERNATIVE READINGS INDICATED BY THE *QERĒ* AND *KETĪB*.

1. AT PRESENT COMMONLY CONSIDERED ERRORS CORRECTED BY THE MASSORETES.

It has been customary to translate the word *Ketīb* "that which is written" and *Qerē* "to be read" (Ges., §17, footnote: קֶרֶי is passive participle, *legendum*). Kautsch in his *Gramm. des Bibl.-Aram.*, p. 81, note, translates *Qerē* "das gelesene oder zu lesende". Ginsburg, *Intr.*, p. 183, says: "The Massorites have decided that the marginal *Keri* is the correct reading", but does not otherwise translate the word *Qerē* directly. Caspar Levias, in the *Jewish Encyclopedia* under "Masorah", paraphrases *Qerē* "to be read". Thus, the generally accepted view is, that the Massoretes, where they discountenanced or considered incorrect the reading contained in the text, placed a *Qerē* in the margin against the word or words in question and added there the reading that was by them considered correct or preferable. The commentators have treated the *Qerē* and *Ketīb* in accordance with this view, and speak of the *Qerē* as a correction, now needed, now mistaken,

and sometimes "unnecessary" (Driver, *Notes on Samuel*, the note on II S. 12: 22; H. P. Smith, II S. 12: 24).

The reason for this view of the *Qerē* and *Ketib* is the fact that the root קרא means "to read" (out loud). It has been argued: if the word that the Massoretes put in the margin was actually read out loud at the reading of the Scriptures instead of the word written in the text, it must have been considered preferable to the reading of the text. But קרי is the passive participle of this verb, and must be translated "read", just as כתוב is translated "written"; but no tense or modal force must be ascribed to it.

2. THE USE OF THE TERMS *Qerē* AND *Ketib*.

Qerē may or may not have invariably been read in preference to the consonant text; that cannot be determined; but several circumstances can be brought forward to show that *Qerē* and *Ketib* were not always intended to distinguish between that which was written in the text and that which was read out loud, or should be read out loud.

Ginsburg, *Intr.*, p. 187 ff., shows that in many cases the *Qerē* and the *Sebir* were interchangeable. Where one MS. had *Qerē* another would have *Sebir*, and *vice versa*. In fact, where one MS. had *Qerē* another would have *Sebir*, and still a third would have a note to the effect that the Eastern reading was the same as respectively the *Qerē* and the *Sebir* of the first two. This suggests that the three marginal notes, though called with different names, all had the same purpose — to record, beside the reading in the text, an alternative. Furthermore it has been shown that the *Qerē* and the *Ketib* of one MS. have been reversed in another, so that what is *Qerē* in one is *Ketib* in another, and *vice versa*; e. g. II S. 14: 21, where עֲשִׂיתִי and עֲשִׂיתָ take turns as *Qerē* and *Ketib* in different MSS. One is on this account led to suspect that the words *Qerē* and *Ketib*, if not originally arbitrarily chosen to designate alternative readings in a given passage, at least are very often used in such capacity with less of their literal meaning.

- a. *Qerē* lost its sense of "read out loud".

That the *Qerē* had lost its meaning "read out loud", as distinct from that which was "written", can be seen from the fact that many words are supplied with a *Qerē* in the margin, though they would sound exactly the same whether read out loud according to the textual reading or according to the marginal note. For instance in I S. 2: 3 וְלוֹ נִתְּכְנוּ עֲלֵלוֹת "and by him actions are weighed" is the *Qerē*; and וְלֹא נִתְּכְנוּ עֲלֵלוֹת "though actions be not weighed" is the *Ketib*. לֹא, the negative, and לוֹ, the preposition with the suffix 3rd pers. masc. sing., would, as far as we know, sound alike in pronunciation. And while it may be objected that the tone of voice of the reader would be different in each case, depending on whether he understood the passage according to the *Q.* or the *K.*, it should be pointed out that in both cases, if we are allowed to judge by our sense of emphasis, the word in question would have the strongest accent of the whole clause. Another instance is I S. 25: 8, where we have כִּנֵּי in the text. It is in some MSS. the subject of a marginal note which tells us that the *Qerē* is כִּנֵּי. It is well known and generally admitted that ׀ quiesced in many cases, becoming "merely a sign of the preceding long vowel" (Ges. 23^a). In this case then, the *Qerē* does not direct the reader to pronounce the word in any way different from that of the *Ketib*, for even without the marginal note, and in all likelihood even without the vowel-points, the readers for whom these MSS. were intended would pronounce the vowel following the ׀ just as long as if they saw the ׀ actually written in the text. The cases of the quiescing ׀, where the text lacks it and the margin supplies it, are quite numerous; e. g. I S. 28: 24; II S. 2: 2; 19: 14; 20: 9; etc. They furnish convincing proof that the distinction made by the Masoretes between *Qerē* and *Ketib* was one that cannot be adequately expressed by the translation of the words, "that which is written" and "that which is read".

b. *Ketib* is not always "that which is written" (namely, "written" as the standard consonant text), but sometimes an alternative reading which makes sense, and which can be found by a study of the details of the text and the marginal note.

While we can almost always be certain of what constituted the *Qerē*, both as to consonants and vowels, the *Ketīb* is more or less an unknown quantity. If we insist that the *Ketīb* must be that which is *written* in the consonant text, exactly that and neither more nor less, it will in many cases remain an unknown quantity; for the consonant text very often brings together letters into a combination which is impossible to vocalize or classify as being one form or another of any Hebrew word; e. g. נִמְבוֹה in I S. 15: 9; וּתְבֹאֲתִי in I S. 25: 34, etc. But if it be recognized that by *Ketīb* was meant in most cases something that makes sense and a possible construction, and that what is found actually written in the text is a combination of the *Qerē* and the *Ketīb*, then the unknown quantity can almost invariably be found by careful analysis of the seemingly impossible textual reading. A good example of this kind of combination is found in II S. 19: 32 לְשַׁלְּחוֹ אֶת בִּירְדֵּן “to conduct him over the Jordan” (R. V.). The *Qerē*, according to the margin, is אֶת הַיַּרְדֵּן, the same construction as we find in vv. 37 and 40. The *Ketīb*, if we mean that which is written in the consonant text, is “destitute of all philological analogy, and, in fact, meaningless” (Driver, *Notes on Samuel*, *ad loc.*). But Driver recognizes that we have here “a mixture of two readings”, giving one as בִּירְדֵּן as in v. 19, the other one being the *Qerē*. G B has ἐκπέμψαι αὐτὸν τὸν Ἰορδάνην, and G L has προπέμψαι αὐτὸν ἐκ τοῦ Ἰορδάνου, thus substantiating the supposition that two traditions existed. That the present Hebrew text in this passage is not an accident or a mistake which has been corrected in the marginal note, but rather an intentional preservation of two different readings in the MSS., seems beyond the possibility of contradiction.

Did the Massoretes by calling אֶת-הַיַּרְדֵּן the “*Qerē*” wish to show their preference for this reading? That is a question which is hard, if not impossible, to answer. But it is to be noted that the reading of the two which most closely resembles *that which is written* here happens to be given as the *Qerē*.

Another passage worthy of note in this connection is II S. 5: 2, where the text has בְּהִיּוֹת שְׂאוּל מֶלֶךְ עָלֵינוּ אָתָּה הֵייתָּה

מוֹצִיא וְהֵמְבִי אֶת־יִשְׂרָאֵל. If we consider the consonant text here as it stands, it becomes plain that the construction is impossible, because "the words are wrongly divided" (Driver, *ad loc.*). The *Qerē* therefore directs us to connect the final ה of הֵיִתָּהּ with the following word, making הַמוֹצִיא determined as well as הַמְבִי, which would give us correct Hebrew. But the ה could very well be left at the end of the word הֵיִתָּהּ. We have several instances of such full writing; e. g. I S. 15: 3; II S. 2: 26 (Cf. Ges. 44^e). And the construction would be in harmony with Hebrew style just as well, if both the participles, מוֹצִיא and מְבִי, were undetermined. We would then have a compound verb form, הֵיִתָּהּ with a participle, denoting customary action in past time (Ges. 116^r). Of course, in this case the ה preceding מְבִי would have to be deleted. Without the *Qerē*, however, either of the two remedies would suggest itself just as readily. There would be a shade of difference in meaning between the two constructions. The *Qerē* is: "thou wast the one leading out and bringing in Israel". The alternate reading would mean: "thou wast leading out and bringing in Israel", or with more emphasis on the customary action: "thou wast wont to lead out and bring in Israel". Here, too, if we take *Ketib* in its literal meaning, "that which is written", it makes no sense; and the construction called the *Qerē* is about as nearly like "that which is written" as is the reading which constitutes the other element of the combination.

II. ALTERNATIVE READINGS NOT NOTED IN THE MARGIN BY THE MASSORETES.

Examples of the kind mentioned above, where the consonant text itself, even without the vowel points and without the Massoretic margin, bears plain evidence of combination, are very valuable for the argument of this investigation, inasmuch as they furnish a link between the class of alternative readings commonly called *Qerē* and *Ketib* and the great mass of cases

where two different readings have been combined without any marginal explanatory note. The two passages just cited differ from the majority of the cases of *Qerē* and *Ketib* in this respect, that here the two combined readings are plain to the reader without the marginal note, while in most cases where the Massoretes have given aid the note or the vowel points or both are necessary to show that combination has taken place: the consonants alone cannot make this apparent. A great many cases of this most common kind of *Qerē* and *Ketib* will be discussed in the following pages and no special examples need be pointed out — they are found in almost every chapter of the two books under discussion. But in other places the text bears unmistakable evidence of combination and furnishes certain clues to the component readings, while the margin is silent. This class of alternative readings has not hitherto been generally recognized, though it is fully as important as the *Qerē* and *Ketib* and is similar in purpose to these.

1. CASES WHERE THE ALTERNATIVE READINGS HAVE BEEN PUT INTO A COMBINATION SUFFICIENTLY INTELLIGIBLE TO MAKE A MARGINAL NOTE UNNECESSARY.

By comparisons of examples representing the two classes of alternative readings, those noted in the margin by the Massoretes, and those not so noted, the following becomes plain. When a MS. was copied, the copyist often had recourse to two or more different readings of certain passages in the book he was to copy. Whether or not he always decided in his own mind which of the different readings he preferred, is of course impossible to say. But what he often did was this: he combined two, or perhaps sometimes more, readings in the text. Where this combination could be affected in such a way as would make clear to the intelligence of the average reader the two different readings combined, the copyist would not as a rule make a marginal note of *Qerē*. On the other hand, where such a combination could not be made, and where consequently one of the readings would otherwise be lost to the reader, the copyist would as a rule make a marginal note, which together with the text itself should preserve the two readings. Of course, it should be remembered, that some of the cases of *Qerē* and *Ketib* may be due

to errors found in the text and corrected by the Massoretes, but these cases are greatly in the minority, and can be called exceptions to the rule.

In support of the preceding paragraph the following is found:

I S. 15: 18 וַיִּשְׁלַח יְהוָה בְּרָרָךְ וַיֹּאמֶר לְךָ וְהִחַרְמָתָהּ אֶת הַחַטָּאִים אֶת עַמְלִק וְנִלְחַמְתָּ בּוֹ עַד בְּלוֹתָם אֹתָם. It is evident that the text as it stands cannot be correct. But the clause as a whole is so ordinary and the meaning of it so plain from the context, that the solution of the problem is quite apparent. After having read: "And Jehovah sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until...", then seeing the words עַד בְּלוֹתָם אֹתָם, one evidently containing the Piel of the root כָּלָה "to finish" or "to consume", the other including the suffix 3rd pers. plur., one will most naturally end the sentence either "until they be consumed" or "until thou consume (or finish) them". But it is not only the context that in a general way suggests what each of the two readings is. By carefully noting every detail of the combination one will arrive at the same solution of the problem. Having read the two words עַד בְּלוֹתָם, every one acquainted with the Hebrew idiom would feel that the sentence is finished, the sense is complete; and, since the superfluous אֹתָם adds no new thought, he would put a period after עַד בְּלוֹתָם. Perhaps he would recall passages such as I Kings 22: 11; Ps. 18: 38. And yet there is אֹתָם, written in the text but not accounted for in his first translation. Calling to mind such Hebrew constructions as עַד בְּלוֹתִי אֹתָם in Jer. 9: 15 and 49: 37, he would know that the reading עַד בְּלוֹתְךָ אֹתָם would be suitable here, just as well as anyone somewhat versed in English would know that either "until they be consumed" or "until thou consume them" would be a suitable conclusion to the English sentence. The two alternate readings thus arrived at we find represented in the Versions. LXX, Syriac, and Targ. have עַד בְּלוֹתְךָ אֹתָם, while Vulg. has עַד בְּלוֹתָם. There is one more detail which should not be left unnoticed. The reading

עַד כְּלוֹת אַתֶּם would be possible in Hebrew, and would make sense here. But the suffix ם־ of כְּלוֹתֶם serves the double purpose of designating the object of the inf. כְּלוֹת in the one reading, and in the other, where we retain אַתֶּם as the object, to suggest that another suffix was added to the inf. כְּלוֹת as subject (cf. rule 4, p. 21). That no other suffix would do as subject except that of 2nd pers. sing. is plain from the context. If it had been intended to combine the two readings עַד כְּלוֹתֶם and עַד כְּלוֹת אַתֶּם, it is natural to suppose that the combination would have been עַד כְּלוֹת אַתֶּם (similar cases will be seen in the sequel), and probably with a *Qerē*, since the consonants alone, if this were the text, would not clearly indicate what two readings were combined.

I S. 15: 9 וְכָל הַמְלֵאכָה נִמְכָּזָה וְנָמָם אֶתֶּה הִתְרִימוּ "but everything that was vile and refuse, that they destroyed utterly", R. V. One of the difficulties in the text here is the word נִמְכָּזָה, which has been pronounced "a grammatical monstium, originating evidently in the blunder of a scribe" (Driver, *ad loc.*). Explanations have also been offered to show how the scribe by mistake began the word נָמָם first, then noticing his mistake simply added כָּזָה with נִמְכָּזָה as the result.² The probability is, however, that the scribe intentionally wrote this word exactly as it stands, intending thereby to combine the Niph. participle נִכָּזָה, from כָּזָה "to despise", and the adjective מָזָה, from מָזָה "to suck out", "to exhaust" (cf. Deut. 32: 24 מָזָה רָעָב "wasted with hunger"). There was no other way of combining the two except to put the two radicals כ and ז side by side in the word; and as nothing else could be made of it, it was evidently expected that the word would be correctly understood, even without a *Qerē*. The word has generally been read נִכָּזָה, which therefore

² It is now generally recognized that in place of וְנָמָם אֶתֶּה we should read וְנִמְכָּזָה.

needs no further comment. The sense of מִזֶּה, the alternative reading, is most excellently suited to the context. "The best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good" has just been spoken of, and the opposite is now mentioned. What more appropriate word could be used in this description than מִזֶּה "emaciated"?

These two examples, then, to which a great many others could be added from those discussed in the following, show that the very same thing has taken place here as in nearly all the passages marked with a *Qerē*, namely: two readings have been combined. The only difference is this, that in these cases no marginal note was considered necessary, because the text itself made the alternative readings sufficiently clear.

2. CASES WHERE TWO DIFFERENT TRADITIONS ARE INDICATED BY THE USE OF DIFFERENT WORDS OR CONSTRUCTIONS IN CLOSE PROXIMITY, WHILE ORDINARILY IDENTICAL WORDS OR CONSTRUCTIONS WOULD BE EXPECTED.

There is every reason to believe that a scribe would try to avoid marginal notes as far as possible (cf. *Ochlah W'ochlah*, p. VII, 3). If he could make some kind of intelligible combination without resorting to the margin, he would. For instance, it is well known that the prepositions אֶל and עַל are very often interchanged, as it would seem, without any difference in meaning. In the Books of Samuel we have numerous instances of אֶל being used where we should naturally expect עַל, and *vice versa*. The following are worthy of note: I S. 14: 10 עָלוּ אֵלַינוּ, and 14: 12 עָלוּ אֵלַינוּ. In the first of these two instances some 20 MSS. read עָלוּ אֵלַינוּ just as in 14: 12. Our text records two readings by retaining עַל in one place and אֶל in the other in the very same context. I S. 25: 17 כִּי בָלְתָה אֶל אֲדֹנָיו וְעַל כָּל בֵּיתוֹ. Here, too, אֶל and עַל are used in the same sense and almost in the same breath. I S. 27: 10 contains a similar case. But the most striking case of the interchange of אֶל and עַל is found in II S. 2: 9, where we

have first $\text{לֵא}^{\text{ל}}$ three times and then $\text{עַל}^{\text{ע}}$ three times in the same sentence. The case is equalled only in I S. 9: 4, where six verb forms having the same subject are divided equally between the sing. and the plur. (cf. note on this passage). There was ample opportunity in sentences like these cited, where the same preposition is expected two or more times, for the scribe to indicate that one authority had $\text{לֵא}^{\text{ל}}$ uniformly, and another $\text{עַל}^{\text{ע}}$, without resorting to a marginal note. Only once in the two books under consideration are these prepositions combined into one, with the consonants of $\text{עַל}^{\text{ע}}$ and the vowel of $\text{לֵא}^{\text{ל}}$. Naturally, we find here a *Qerē*, for the consonant text alone cannot record both readings. But it is important to note in this passage, that there was no opportunity to put both prepositions into the text except in this way. There is only one word in the whole verse which could possibly be governed by either $\text{לֵא}^{\text{ל}}$ or $\text{עַל}^{\text{ע}}$ in this connection. True, the next verse contains alternately the two prepositions, but the idiom there is different, and would for that reason not suggest the two readings for this verse. Here it is $\text{לֵא}^{\text{ל}}$ הִלָּחֵם or $\text{יֵשֶׁב}^{\text{ע}}$ עַל , in the following verse $\text{לֵא}^{\text{ל}}$ הַמּוֹשֵׁב or $\text{יֵשֶׁב}^{\text{ע}}$ עַל . How else then could the double tradition have been preserved in this verse, except by a marginal note? In this connection compare also the combinations of number in I S. 30: 22 and in II S. 21: 4, which passages are treated in the following. The first of these two places has no marginal note. The combination must have been thought to be sufficiently obvious without it.

3. CASES WHERE TWO DIFFERENT READINGS, COMMONLY KNOWN AS DOUBLETS, HAVE BEEN INCORPORATED IN FULL INTO THE TEXT.

In certain instances the scribe seems either to have found it impossible or deemed it impracticable to combine two readings available, whether by one method or another of those described above. The solution he then resorted to was simple: he incorporated both readings in full into the text—generally side by side, though not always. I S. 19: 20; 24: 7; II S. 3: 13; 5: 1;

22: 43 are examples of two readings put into the text side by side, while I S. 17: 13 affords an instance of the two readings included in full, but not side by side.

4. CASES WHERE ONE READING ONLY IS IN THE TEXT, BUT THE CONTEXT IS MADE TO SUGGEST ANOTHER IN ADDITION.

There remains one more class of alternative readings to be mentioned; those where, strictly speaking, only one reading is found in the text, but where the context inevitably suggests the alternative. In such instances, it seems, the less obvious reading was put into the text, while the easier construction, the one that would more readily be suggested by the context, was left to be implied in the mind of the reader. Instances of this kind we have in many places where either אתָּ "thou" or עַתָּה "now" stands in the text and suggests each the other; e. g. I S. 28: 2; II S. 7: 20; 18: 3. The two cases in I S. 31: 9 of alternative readings of this kind should be especially noted.

III. SOME GENERAL RULES THAT ARE FOUND TO HAVE GUIDED THE MASSORETES IN THEIR METHOD OF COMBINING ALTERNATIVE READINGS.

It is a well known fact that the Massoretes had a critical apparatus of their Holy Scriptures, and this investigation may in some measure prove that they also used this apparatus in their transcription of the MSS. Their desire to include valuable variant readings supplied by the critical apparatus prompted them to make combinations such as have been described above. The following are some general rules, that seem to have guided them in doing this.

The one rule superseding all others seems ever to have been based on the necessity of making the combinations clear. Further, the peculiar circumstances of each combination made a rule which, of course, in that particular case had to be followed. In other words, whatever was most convenient was the proper method. These two were ironclad rules. Those that are mentioned below are more flexible, and would therefore have to

yield to the two mentioned above in every instance where they would conflict. While this must be borne in mind distinctly, the following paragraphs may in some measure be found instructive.

1. Wherever possible, marginal notes should be avoided. The Scriptures were considered holy by those who had in charge the work of copying them. The scribes realized that when a marginal note was once put into the MS. it would stand there as a human element in the midst of the divine, and would very easily lead to grave complications of the text. See also pp. 16, 19.

2. The consonants of one reading and the vowels of the other should be put in the text, wherever such a method would make the combination clear. This principle has been known and explained before by different scholars (cf. Ginsburg, *Intr.* p. 183 f.) and little need be said here. Illustrations of it are numerous in Samuel as well as in any other part of the Old Testament, but the following examples, discussed in the following pages, will suffice: I S. 10: 7; 13: 8; 15: 16; 20: 24; II S. 3: 2; 13: 8; 14: 22; 23: 8.

3. A consonant not common to both readings should not have any vowel, if put into the text; and if it is not put into the text, a space should be left for it there, and its vowel placed under the space. Illustrative examples of this rule are found in I S. 14: 32; 20: 2; 24: 5; 26: 8; 26: 22; II S. 13: 33; 15: 21; 19: 41; 21: 9.

4. The number of consonants in a combination should, where it is possible, be made to correspond with the reading which is represented by the consonants, even though the reading indicated by the vowels should require more or less. While, just as the other rules, this one can not be said always to be followed strictly but is made to yield to whatever is found most convenient and most intelligible in each particular instance, yet there seem to be some cases where it plays an important part in solving the combination. Such are I S. 2: 10; 15: 18; II S. 23: 8^a. The notes on these passages should be compared in this connection. Of especial interest is the marginal note against וְתִבְאֵי in I S. 25: 34. The word in the text has been pronounced by Nestle a combination of וְתִבְאֵי and וְבִאֵי (ZAW,

XIV, p. 319), and this has been accepted by many scholars (cf. Ges. 76^b). But the margin reads וְתִבְאֵת, which seems to be capable of no satisfying solution, unless it is understood as an attempt to improve on the combination found in the text. What, then, could have been the objection to וְתִבְאֵת? It was evidently this, that וְתִבְאֵת would stand for וְתִבְאֵי and וְתִבְאֵת, the 1st pers. sing. of the perf. As it is, the context makes the misunderstanding impossible but the author of the marginal note seems in this case actually to have corrected the combination already found in the text. In both the readings, וְתִבְאֵי and וְתִבְאֵת, only one consonant as ending follows the last radical of the verb, ט; and by having וְתִבְאֵת in the text the presence of both ת and ך at the end is misleading. In *Qerē*, vocalized as the impf., the ת holds the place of ך of וְתִבְאֵי, while it at the same time is the ending of the 2nd fem. perf. Of course, the ת at the beginning had to be there as the representative of the impf. The perf. is more easily suggested by the present form וְתִבְאֵת, in spite of the preformative, than the impf. could have been, had the preformative been lacking.

The situation in II S. 23: 8 is also illuminating. The two readings combined there are רֹאשׁ הַשְּׁלִשָּׁה and רֹאשׁ הַשְּׁלִשִּׁים. The text is vocalized as though the word were הַשְּׁלִשִּׁים, but the final ך is excluded, in order that the number of consonants may indicate the alternative reading as הַשְּׁלִשָּׁה and not הַשְּׁלִשִּׁים, as is the case in I Chr. 11: 11; 12: 19 (where the ך is put in).

IV. CASES OF SPECIAL IMPORTANCE.

The marginal notes in I S. 25: 34 and in II S. 3: 25 are of incalculable value as evidence more directly from the Massoretes themselves of the fact that they consciously and intentionally put seemingly impossible forms into the MSS., in order thereby to preserve the different traditions found in certain passages. I S. 25: 34 has already been discussed above, and

what has been said there will probably suffice, except that stress should be laid upon this: if we consider the form written in the text a "monstrum" (as it was once considered), that would reflect unfavorably upon the conscientiousness or intelligence of the Massoretes, who had in charge the copying and editing of the MSS.; the mistake could, however, be ascribed to universal human fallibility; but when we also find in what we term their "correction" of the erroneous word in the text a form on the face of it just as impossible grammatically as the form it was intended to correct, then we are obliged not to utterly discredit the grammatical intelligence of the scribes, but rather to seek a satisfying explanation for the peculiar phenomenon. The explanation given in the note on I S. 25: 34 and in the preceding paragraph seems to satisfy in every detail, and the present writer for that reason feels reasonably assured that it is correct.

The case in II S. 3: 25 is very similar. The text here contains the quite ordinary expression אַתְּ מוֹצֵאִךָ וְאַתְּ מְבֹאֵךָ "thy going out and thy coming in". The consonant text is exactly as we should expect it, and if it were not for the vocalization and the margin, there would be no problem to explain. But the *Qerē* is מוֹבֵאֵךְ, found only in Ez. 43: 11 besides here, and termed "abnormal and incorrect" by Driver (*Notes on Sam., ad loc.*). In the Ezekiel passage the margin is silent, in spite of the fact that the text has this "abnormal" and "incorrect" form. If we are prone to discredit the scribes, here is an excellent opportunity to accuse them of doing the wrong thing at the wrong time. Where the text is right, they seem to have made it incorrect, and where it needs correction, they have left it as it is. Both Driver and König (II, p. 127) think that perhaps for the sake of assonance the *Qerē* has been vocalized as it is. But there is a more plausible explanation. The *Qerē* here and the similar form in Ez. 43: 11 אַתְּ מוֹצֵאִךָ וְאַתְּ מוֹבֵאֵךָ are intended to show that some authorities had מוֹצֵאִךָ first, and others מְבֹאֵךָ. The fact that מְבֹאֵךָ is vocalized as מוֹצֵאִךָ was meant to indicate this. But this theory is supported not only by the fact that it sounds plausible and is brought forward with a mass of similar examples; we have also testimony from the Versions that authorities did exist which had the words

מִבְּנֵי and מִבְּנֵי in reversed order. In the passage here under discussion the Lagarde text of LXX has: τὴν εἴσοδόν σου καὶ τὴν ἐξοδόν σου, representing the alternative reading, while the Syriac of the Ezekiel passage has the word-order of the Hebrew reversed.

Alternative Readings in the First Book of Samuel.

CHAPTER II.

3. **וְלֹא נִחְכְּנוּ עֲלֵלוֹת**. *Ketib* "though actions be not weighed". *Qerē* **וְלֹא נִחְכְּנוּ עֲלֵלוֹת** "and by him actions are weighed". Either construction is possible, and represents a separate reading. Greek favors *Q*. Syriac has a mixture of both readings perhaps. The context favors *Q*. The adoption of *Ketib* would mean a weakening anti-climax, which, however, could be defended. At any rate, *Q*. is the easier construction and gives the expected meaning. This is quite significant; for though **לֹא** in the text would suggest to the reader **לֹא**, the reverse is not true. It is possible that this is the reason why **לֹא** and not **לֹא** was put in the text.

10. **יִהְיֶה יִחְתּוּ מְרִיבֹו**. *Ketib* **מְרִיבֹו**, *Qerē* **מְרִיבֵיו** "They that strive with Jehovah shall be broken to pieces" or "he that striveth". Both readings are equally well suited to the meaning of the context, though, in case *K*. be adopted, the previous word would have to be made to correspond with the sing. **מְרִיבֹו**. Greek favors the sing., and Syriac the plural. But the choice here of *Q*. or *K*. depends largely on the interpretation of the following word, which see.

10. **עָלָה עֲלָיו**. *Ketib* **עָלָה**, *Qerē* **עָלָיו**. *Ketib* translated: "He ascended in the heavens thundering" (cf. Greek). *Qerē*: "Against him will he thunder in heaven". **עָלָיו** is written thus only here and in II S. 20: 8, which see. This unusual form therefore cautions the reader that another word of similar sound

and with the same number of letters should be substituted in the *Ketib*. The only word that fulfils this condition and fits the context is עֲלֶה. It is quite interesting to note that after excluding from the Greek of this verse the part that has crept in from Jer. 9: 23, 24, we have left quite a faithful representation of the *Ketib* throughout the verse, even including the sing. מְרִיבּוֹ (see preceding note). It is also to be noted that Syriac represents *Q.* throughout the verse, having even 3rd pers. plur. suff. after the preposition עַל. Our text could not very well have preserved that feature too, since עֲלֵיהֶם would not have lent itself to combination with עֲלֶה. But of course in the mind of the reader who adopts מְרִיבּוֹ, עֲלֵה stands for עֲלֵיהֶם. There are then, strictly speaking, three different readings combined in this verse, and all are possible and suitable in the context; the choice is with the reader. It may be doubted whether the emendations now generally adopted here (see the comms.) are desirable.

16. וְאָמַר לוֹ בִּי עֲתָה תֵּתֵן. *Ketib* "and he would say to him: Thou shalt give". *Qerē* וְאָמַר לֹא בִּי עֲתָה תֵּתֵן "and he would say, Nay, but thou shalt give". Either reading is perfectly clear, though perhaps *Q.* is a little more vivid.

CHAPTER IV.

13. עֲלֵי יֹשֵׁב עַל הַכְּסֵא יָד דֶּרֶךְ מִצְפָּה "Eli was sitting upon his seat by the wayside watching", R. V. *Ketib* יָד; *Qerē* יָד. The *Ketib* makes no sense, and has generally been considered a clerical error. It is very probable, however, that the lengthening of ד to ך in this word was intended to serve a definite purpose, namely to warn the reader to stricter attention to the details of the text, so that he might see that the consonants מִצְפָּה may be read either מִצְפָּה "watching" or מִצְפָּה "Mispah". Thus two readings are possible here by changing the pointing: one, "Eli was sitting upon his seat by the wayside (read הַדֶּרֶךְ) watch-

ing"; the other, "Eli was sitting upon his seat by the side of the road to Mizpah".³ The ך of the *Ketib* is a part of neither of these two readings, but is put in the text as a "Nota bene!" or "Obs.!" Several other passages can be cited where something out of the ordinary in the text has a function similar to that of the *K.* in this verse. See for instance Jud. 16: 5, where the *pathah* in נָתַן is plainly out of place. נָתַן or נָתַנּוּ is what we should expect. But if either of these two forms had been written in the text, the other would not have suggested itself. As it now is, both of them will naturally come into the mind of the reader. Note also the small ך in Gen. 2: 4, the suspended נ in Jud. 18: 30, and the large and the small פ in Dan. 6: 20, in all of which places the extraordinary appearance of the text is intended to direct the reader's attention to *two* possible readings.

18. וַיִּפֹּל מֵעַל הַכִּסֵּא אַחֲרָנִית בְּעַד יַד הַשַּׁעַר "he fell from off his seat backward by the side of the gate", R. V. In this translation בְּעַד is not represented. Driver (*ad loc.*) suggests, that we should probably read בְּעַד הַשַּׁעַר "through (an opening in) the gate". The text as it stands cannot be translated and give satisfactory sense. But the two translations, the one suggested by Driver and that of the Revised Version, are both possible and satisfactory, if we in the case of the one delete יַד, and in the other בְּעַד. The fact that both these translations have offered themselves to different readers shows how effective was the method used in combining the two readings בְּעַד הַשַּׁעַר and יַד הַשַּׁעַר. In the latter reading יַד is construed as acc. of place.

CHAPTER VI.

4. כִּי מִגִּזָּה אֶחָת לְכָלֶם וּלְסָרְנֵיכֶם "for one plague was on them all, and on your lords", R. V. margin. Evidently, here is a mixture of 2nd and 3rd person. Greek and Syriac have 2nd person uniformly. Thus was perhaps the most common reading.

³ The Heb. text rendered by LXX had suffered contamination from vs. 18.

But with this reading has been combined one which had 3rd person throughout. Both these constructions are possible. In one case, the clause is included in the preceding quotation, in the other, it is to be taken as an explanation by the narrator. Note, that a marginal *Qerē* was unnecessary here, since there were two words that required suffixes. The one could be supplied with a 2nd pers. suffix, and the other with a 3rd pers. suffix.

CHAPTER VIII.

19. וַיֹּאמְרוּ לֹא כִּי אִם מֶלֶךְ יִהְיֶה עָלֵינוּ “And they said, Nay, but we will have a king over us”, R. V. This passage recalls the one in 2: 16, where, after the verb אָמַר, לוֹ כִּי was found in the text, while the margin substituted לֹא. The possibility suggests itself at once of reading לוֹ instead of לֹא, and the *dagesh* in the לֹא is the key to the situation. For, reading the consonants as they stand, one would naturally make a short stop after וַיֹּאמְרוּ, and let לֹא begin the quotation; and that is one acceptable reading. But the *dagesh* indicates that לֹא should be closely connected with וַיֹּאמְרוּ and be pronounced something like וַיֹּאמְרוּלֹא. Of course in this case the לֹא must be changed into לוֹ, since this alone of the two would be capable of such close connection with וַיֹּאמְרוּ. We have thus, by the pointing of the Massoretes, arrived at an alternative reading, וַיֹּאמְרוּ לוֹ כִּי אִם, “and they said to him, But, etc.”, which is equally acceptable, as regards both construction and meaning. The Greek too combines, but less cleverly: καὶ εἶπαν αὐτῷ Οὐχί, ἀλλ’ ἡ βασιλεύς, etc. Syriac has: ܘܝܐܡܪܘ ܠܗ ܟܝܐܡ ܡܠܟܐ. Cf. 10: 19 and 12: 12.

For similar cases of *dagesh* in לֹא, cf. Gen. 19: 2 and Hab. 2: 6.

CHAPTER IX.

1. אִישׁ יְמִינִי “the son of a Benjamite”. אִישׁ יְמִינִי is found elsewhere, II S. 20: 1; Est. 2: 5, but the combination אִישׁ יְמִינִי occurs nowhere else, and is here highly improb

able. If the father of Aphiah was not known by name (Driver, *ad loc.*), it is not likely that an attempt would be made to continue the genealogy by stating that Aphiah was "the son of a Benjamite". The genealogy would be more likely to end with a definite statement as to the tribal connection of the man last named. Either **אִישׁ יְמִינִי** or **בֶּן יְמִינִי** is what we would expect here. And the fact that Lucian's Recension of the Greek and the Syriac express only **אִישׁ יְמִינִי** makes it reasonably certain that we have here two readings, **אִישׁ יְמִינִי** and **בֶּן יְמִינִי**, both included in the Hebrew text.

3. **אֶחָד מִהַנְּעָרִים** "one of the servants". While the construct state before a preposition in Hebrew seems to be of quite frequent occurrence (Ges. 130^a), it may be well to note it here because of a similar case in II S. 10: 9, where the Massoretes have made a marginal note directing the reader to delete the preposition. It is perhaps hard to determine whether this case is due to the effort of the scribe who desired to combine the two readings, **אֶחָד מִהַנְּעָרִים** and **אֶחָד הַנְּעָרִים**, or whether our present text is original.

4. **וַיַּעֲבֹר וַיַּעֲבֹר מִצָּאוֹ וַיַּעֲבֹר וַיַּעֲבֹר**, six verbs, all with one and the same subject, though three are in the sing. and three in the plur. They evidently represent two different traditions; one with the sing. throughout, the verbs then referring to Saul alone as the subject, without taking account of the servant with him; the other with the plur. throughout, with Saul and his servant as the plur. subject. Note that the verbs are divided *equally* between the sing. and the plur., seemingly without preference expressed for one reading or the other. (Cf. II S. 2: 9, where **אֵל** and **עַל** are distributed in the same way.)

The Greek has here the plur. uniformly, while the Syriac renders first two verbs in the sing., then one in the plur., then two in the sing., then one in the plur. The combination here becomes sufficiently evident to the reader without any marginal note.

24. **וַיִּרֶם הַטָּבַח אֶת הַשֹּׁק וְהַעֲלָהּ** "And the cook took up the thigh, and that which was upon it", R. V. Though such a

translation makes possible sense, it does not suit this context. Driver (*ad loc.*) doubts strongly that this punctuation represents a genuine tradition, and adds: "The usage here (of ה as a relative with the prep. עַל) is exceptional, and entirely unsupported by precedent or parallel." Under the circumstances it can scarcely be doubted that Geiger (*Urschrift*, p. 380) is right in reading וְהָאֵלֶּיָּה "and the fat tail". The context is particularly well suited by this reading, the allusion in the verse being "to certain choice pieces reserved specially for those honored with a place בְּרֹאשׁ הַקְּרוּאִים" (Driver, *ad loc.*). Only one change in the consonants of the text is required, namely א substituted for ע. But how account for the ע? The vowels, moreover, as well as the substituted consonant, suggest a verb with the 3rd fem. sing. suffix, and the context determines the form: וַיַּעֲלֶהָ. This would mean "and he brought it up", assuming that the cook advanced to the place where the most honored guests were sitting, from the "lower" end of the "guest-chamber" where the food was being prepared. This second (perfectly plausible) reading was combined with the other. וַיֵּרָם can in either case very well be translated as above, "and the cook took up", i. e. the thigh from where it had been lying.

CHAPTER X.

19. וְהֵאמְרוּ לוֹ כִּי מֶלֶךְ תָּשִׁים עָלֵינוּ "And ye have said unto him, (But) set a king over us". כִּי may be regarded here as only the sign of a direct quotation following. But the fact that כִּי so often is used after the negative, in the sense "but", suggests to the reader the possibility of reading לֹא instead of לוֹ, thus translating the sentence: "And ye have said, Nay, but set a king over us". So the Greek, Syriac and Latin versions! Cf. 8: 19 and 12: 12; also on 28: 2.

CHAPTER XII.

12. וַתֹּאמְרוּ לִי לֹא בִי מֶלֶךְ וּמֶלֶךְ עָלֵינוּ “And ye said unto me, Nay, but a king shall reign over us”. The interesting feature of this passage is that it combines, or rather includes in full, the two different readings found in 8: 19 and 10: 19. Greek B and Syriac exclude לִי. Greek L agrees with the Hebrew.

13. הַמֶּלֶךְ אֲשֶׁר בְּחַרְתֶּם אֲשֶׁר שְׁאַלְתֶּם “The king whom ye have chosen, whom ye have asked for”. This is a doublet: two different readings, both included in full in the Hebrew. Greek B lacks אֲשֶׁר שְׁאַלְתֶּם. Greek L and Syriac support the Hebrew. Either of the clauses would render the sense complete. “שְׁאַל” is used of the request for a king in 8: 10. Nevertheless אֲשֶׁר שְׁאַלְתֶּם appears here to be superfluous, and is probably to be omitted with LXX.” (Driver, *ad loc.*).

CHAPTER XIV.

7. עֲשֵׂה כָּל אֲשֶׁר לִבְבְּךָ נָטָה לָּךְ “Do all that is in thy heart: turn thee”, R. V. The sense thus rendered is not very suitable, especially in view of the fact that the usual force of נָטָה is “incline”, which is undesirable if the rest of the text is kept as it stands (see Driver, *ad loc.*). Greek B has: Ποίει πᾶν ὃ ἐὰν ἡ καρδιά σου ἐκκλίνῃ, and L has the same, except that it substitutes θελήσῃ for ἐκκλίνῃ, and adds at the end of the verse: ἐκκλινον σεαυτόν. These two authorities, therefore, point to a reading: עֲשֵׂה כָּל אֲשֶׁר לִבְבְּךָ נָטָה לוֹ “do all unto which thy heart inclines”. This construction is plausible here, and the idiom has parallels: Jud. 9: 3; Ps. 119: 36, 112. But the prep. כֹּ before לִבְבְּךָ suggests another expression, equally idiomatic and suitable: עֲשֵׂה כָּל אֲשֶׁר לִבְבְּךָ “do all that is in thy heart”. Cf. Ex. 35: 34; Ezr. 7: 27. The Syriac has this reading represented twice in the verse. It seems therefore reasonably certain that our text combines the two readings. Why לוֹ should

have been changed into לָךְ is perhaps hard to say, but it may be supposed that the change was due to some scribe's failure to understand that the text contained two readings.

10 and 12. עָלוּ אֵלֵינוּ and עָלוּ עָלֵינוּ "Come up to us". The use of עָל and אֵל in the very same expression and in such close proximity is probably an attempt to show that some MSS. had עָל in both cases and some אֵל. See introduction, p. 19, and cf. 25: 17; 27: 10; II S. 2: 9.

32. וַיַּעַשׂ הָעָם שָׁלָל Ketib "And the people made spoil". וַיַּעַשׂ הָעָם אֵל הַשָּׁלָל Qere "And the people flew upon the spoil". Q. is plausible and very descriptive, and deserves preference rather than K. as the *original* reading. However, K. also is idiomatic and has support in passages like Gen. 12: 15; 31: 1; Jer. 17: 11; I Kings 1: 5; Deut. 8: 17, 18. It is to be noted that a part of the one construction and a part of the other were admitted into the text. The incongruity of the preposition אֵל following עָשָׂה was considered sufficient indication to the reader that it must be dropped in case K. is adopted; while the presence of the preposition אֵל and the similar phrase וַיַּעַשׂ אֵל הַשָּׁלָל in 15: 19 could be counted on to suggest the Q. It is probable, however, that וַיַּעַשׂ originally came into the text as an error of transcription and that the sequel was changed to make the context grammatically consistent. This is a very interesting case.

CHAPTER XV.

1. לְמֶלֶךְ עַל עַמּוֹ עַל יִשְׂרָאֵל "To (be) king over his people, over Israel". B has only ἐπὶ Ἰσραὴλ, and L only ἐπὶ τὸν λαὸν αὐτοῦ Syriac has both phrases but in reversed order. We have here two different readings, both included in full in the Hebrew text.

1. שְׁמַע לְקוֹל דְּבָרֵי יְהוָה "Hearken unto the voice of the words of Jehovah". B and Vulgate have only יְהוָה לְקוֹל שְׁמַע

represented. L and Syriac correspond to the Hebrew. It may be that here too the text combines two different readings in full שָׁמַע דְּבַרִּי יְהוָה and שָׁמַע לְקוֹל יְהוָה.

9. נִמְכָּה וְנָמַם “Vile and refuse”, R. V. נִמְכָּה combines the Niph. participle of כָּה and an adjectival form of מָה; נִבָּה “despised” or “vile” and מָה “sucked out” or “wasted with hunger”, “emaciated”. Cf. מָוִי רָעַב, Deut. 32: 24. The sense thus gotten from מָה is especially suited to the context, the contrast here being between “the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good” on the one hand, and that which was *lean and poor* on the other. See further the Introduction, p. 18.

18. עַד בְּלוֹתָם אֹתָם “Until they be consumed”, R. V. The exact translation of the present text would be “until they consume them”, which makes no sense here. B, L, and Syriac have עַד בְּלוֹתָהּ אֹתָם, while Vulgate renders עַד בְּלוֹתָם אֹתָם. Our present Hebrew text is a combination of these two readings. With עַד בְּלוֹתָהּ אֹתָם cf. Jer. 9: 15; 49: 37, and for עַד בְּלוֹתָם אֹתָם cf. I Kings 22: 11; Ps. 18: 38. See the Introduction, p. 17.

CHAPTER XVI.

16. אִישׁ יָדַע מְנַגֵּן “A man who is a skillful player on the harp”, R. V. In no other instance is יָדַע followed by another participle denoting that in which one is skillful. The regular construction is יָדַע followed by inf. But the *piel* ptc. of the verb designating the profession is often used of one who habitually or skillfully is engaged in that profession. The two readings אִישׁ מְנַגֵּן “a player” and אִישׁ יָדַע נִגֵּן “one skillful in playing” are both suitable here, and the Hebrew is a combination of the two. Cf. v. 18. LXX have ἀνδρα εἰδότα ψάλλειν, the second of these two readings.

CHAPTER XVII.

13. וַיֵּלְכוּ שְׁלֹשֶׁת בְּנֵי יֵשׁוּעַ הַגִּדְלִים אַחֲרֵי שָׁאוּל. "And the three eldest sons of Jesse had gone after Saul (to the battle)", R. V. One of the two verbs in the Hebrew is superfluous (see Driver, *ad loc.*). A and L have καὶ ἐπορεύθησαν at the beginning of the verse, A then repeating ἐπορεύθησαν in the place of הָלְכוּ. Syriac has only the first verb. It is quite plain that two readings have here been combined. In one of them the verb was וַיֵּלְכוּ, in the other הָלְכוּ. The rest of the sentence was in both cases the same. If we keep the first verb and delete the second, we have a regular consecutive clause, carrying forward a step the action of the main story. Granting the second verb its place in preference to the first would render this clause a link in the chain of circumstantial clauses which precede and follow it. It is well to note here that each verb is exactly in its correct place in the sentence, wherefore no attempt could be made to actually combine the words, as in other places a perf. and an impf. quite often are combined. Cf. Deut. 33: 16; Job 22: 21. Whatever else of the two words could have been combined, their positions could not.

CHAPTER XVIII.

1. וְנֶפֶשׁ יְהוֹנָתָן נִקְשְׂרָה בְּנֶפֶשׁ דָּוִד וַיֵּאָהֲבוּ יְהוֹנָתָן כְּנֶפֶשׁוֹ. "And the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul", R. V. The *Ketib* has been pointed וַיֵּאָהֲבוּ by Kittel and Driver (*ad loc.*), and in support of this form of the suffix the latter cites Hos. 8: 3 יִרְדְּפוּ; Ps. 35: 8 תִּלְכְּרוּ; Jer. 23: 6 יִקְרְאוּ; Eccl. 4: 12 יִתְקַפוּ; Josh. 2: 4 וַתִּצְפְּנוּ. It is interesting to note, however, that all these passages, with the exception perhaps of Ps. 35: 8, bear the marks of combined readings. In Hos. 8: 3 יִרְדְּפוּ could very well be pointed as a plur. יִרְדְּפוּ (so the Greek), since its subject אוֹיֵב in sense is plur. יִקְרְאוּ in Jer. 23: 6 is considered by Ges. a

“forma mixta” (74^e), i. e. it could also be considered a plural (so the Syriac) with an indefinite subject. In Eccl. 4: 12 וְאִם יִתְקַפּוּ וְאִם יִתְקַפּוּ, generally translated “And if a man prevail against him that is alone, two shall withstand him”, the uncertainty of the reading is obvious, for the suffix is useless; neither Grk. nor Syr. had it in their text, but took as the subject of the verb הָאֶחָד, which naturally means “the one” of the two companions, as in vss. 9 f. The text in Josh. 2: 4 is known to be corrupt (Driver, *Notes on Samuel*, I, 18: 1), but the word found in the Hebrew seems to be clearly a combination of וְהִצְפִּינָם “and she hid them” and וַיִּצְפְּנוּ “and they hid” (intr.). To this evidence should be added וַיִּשְׁנוּ in 21: 14 and וַיִּכּוּ in II S. 14: 6, on which see notes.

A form וַיֵּאָהֲבוּ is therefore extremely unlikely here, in any text. The plur. of the imperf. is not to be thought of, and the perf. with suffix would be out of place. The imperf. sing. *without* suffix, however, would be most natural here; and this, וַיֵּאָהֲבֵהּ, was probably one of the two readings, יְהוֹנָתָן being taken as the object. What M.T. gives us is the only natural combination of this latter form and the *Qerē*.

CHAPTER XIX.

20. וַיִּשְׁמוּאֵל עֹמֵד נֹצֵב עֲלֵיהֶם “And Samuel standing as one appointed over them”, Driver. “Both ptcpp. are represented in LXX, but the combination is peculiar and suspicious” (Driver, *ad loc.*) Syriac has only ܡܢܝܢ. This is probably another instance of two readings preserved in full in the text. Either one of the participles would be sufficient for the meaning.

CHAPTER XX.

2. לוֹ עָשָׂה אָבִי דָּבָר. *Ketib* לוֹ עָשָׂה “If my father had done anything”, etc. (the conclusion is left out, or rather implied). *Qerē* לֹא יַעֲשֶׂה “My father doeth nothing” etc. Either con-

struction is idiomatic and plausible. For analogy to *K.* cf. Gen. 50: 15, where לִי introduces a conditional clause without an apodosis.

24. וַיֵּשֶׁב הַמֶּלֶךְ עַל הַלֶּחֶם “The king sat him down to eat food”, R. V. *Ketib* עַל; *Qerē* אֶל. אֶל and עַל are very often interchanged, seemingly with the same meaning. See the note on 14: 10 and 12.

25. וַיֵּשֶׁב הַמֶּלֶךְ עַל מוֹשְׁבוֹ “And the king sat upon his seat (as at other times), even upon the seat by the wall”. אֶל and עַל are both preserved in the text, as indication of two traditions. Cf. preceding note, where both are combined in one word, and have a marginal note.

30. הֲלֹא יָדַעְתִּי כִּי בָחַר אֶתָּה לְבֶן יִשְׁי “Do not I know that thou hast chosen the son of Jesse?” R. V. LXX have μέτοχος for Hebrew בָּחַר, i. e. they read חָבַר. Syriac has ܡܬܘܚܝܬܐ. After בָּחַר in the Hebrew we should certainly expect בֶּ, for there is no instance of בָּחַר being construed with לִ. The לִ, therefore, points out to the reader that two readings are contained here: one בֶּ, חָבַר אֶתָּה לְבֶן יִשְׁי, the other לִ, כִּי בָחַר אֶתָּה לְבֶן יִשְׁי. If one consider what an easy mental process the transposition of letters is in rapid writing, it will be readily understood how effective a combination of this kind would be.

CHAPTER XXI.

3. וְאֵת הַנְּעָרִים יֹדַעְתִּי אֶל מְקוֹם פְּלָנִי אֲלַמְנִי “And I have appointed the young men to such and such a place”, R. V. The form יֹדַעְתִּי has been explained by Ewald (*Lehrbuch der Hebräischen Sprache*, §125^a) as the Po'el from יָדַע. But this is found nowhere else. The phrase is clearly a combination of two readings: one יֹדַעְתִּי אֶל מְקוֹם פֶּ, the other הֹדַעְתִּי

"**אֶת מְקוֹם ב**". The first reading is suggested by the prep. **אֶל** and **י** as the first consonant in **יִירָעָתִי**; the second reading has its characteristic marks in the verb **יִירָעָתִי**, **י** being the only letter that requires any change. Driver (*ad loc.*) suggests either the Po'el or the Hiph. of **יָעַד** as the correct reading here. The form of the combination, however, does not suggest the Hiph., and the Po'el is found nowhere else. Of course the prep. **אֶל** cannot be retained with the Hiph. of **יָרַע**, but must be changed to **אֵת**, the form **הוֹרָעָתִי** taking two accusatives. Either of these two constructions fits the context, and is grammatically correct.

9. **וְאִין יֵשׁ פֹּה תַּחַת יָדְךָ תִּנְיָה**. "And is there not here under thy hand a spear"? This unparalleled pointing of **אִין** directs the reader to look for the reason for it. Inevitably another short word pointed with *Hireq* comes to mind, namely **אִם**. Objection to reading **אִם** here has been raised (Driver, *ad loc.*) on the ground that **אִם** is always used to introduce a question to which the answer "no" is expected, and therefore is not suitable here. But granting that such is the exclusive use of **אִם** in questions (except where it continues the force of **וְ**), its use here would still only emphasize the contingency in the question: "there is not possibly here under thy hand a spear?" The Greek also supports this reading; it has "Ἰδε εἰ ἔστιν ἐνταῦθα ὑπὸ τῆς χεῖρά σου δόρυ ἢ ῥομφαία. On the other hand, the combination **אִין יֵשׁ** is found also in Ps. 135: 17, and seems to be recognized as legitimate (BDB, p. 442^a). The question, if that reading be adopted, would be indicated in the tone of the voice. The text clearly contains two readings, the one being **אִם יֵשׁ פֹּה**, as supported by the Greek; the other may be either **אִין יֵשׁ פֹּה**, with the parallel in Ps. 135: 17 as its justification, or else may be only **אִין פֹּה**, which the Syriac seems to represent, **ܐܝܢ ܦܗ**.

14. **וַיִּשְׁנֶה אֶת טַעְמוֹ בְּעֵינָיָהֶם**. "And he changed it, even his

behavior, before them", Driver. "The emphatic anticipation of an object such as מַעַם is not probable, and the form of the suffix — rare even in strong verbs — is found only once besides with a verb ל"ה, II S. 14: 6, where there are *independent* grounds for questioning its correctness. No doubt וַיִּשְׁנֹו is an error of transcription for וַיִּשְׁנֶה (Driver, *ad loc.*). But on the analogy of several other passages (see the note on 18: 1) including II S. 14: 6, where Driver admits that the consonants were intended to designate a plur. form, it seems at least plausible that the consonants here were meant to suggest a 3rd masc. plur. of the *pi'el* impf. וַיִּשְׁנֹו, "and they changed". Note that both Grk. and Syr. read *singular* suffix, בַּעֲיָנִי, "before him" (Achish). The peculiar form is here, as well as in the similar passage referred to, meant to call the reader's attention to the *two* traditions, one having the sing. (in this case וַיִּשְׁן or וַיִּשְׁנֶה), the other the plur. (in this case וַיִּשְׁנֹו). Pointing the ך as ך seems to be a conventional way of indicating that there is possible a choice between sing. and plur. Cf. the notes on 18: 1 and II S. 14: 6.

CHAPTER XXII.

13. וַיֹּאמֶר אֵלָיו שָׁאוּל "And Saul said unto him". The *Qerē* is אֵלָיו. This case and its only parallel Zech. 2: 8 (cf. עָלָיו and the notes on 2: 10 and II S. 20: 8) have been associated by König (II, p. 303) with the plural nouns which have the 3rd masc. sing. suffix ך attached without an intervening ך. But the situation here is different. Both here and in Zech. 2: 8 אֵלָיו follows immediately upon וַיֹּאמֶר. And considering that אֵלָיו is followed innumerable times now by הָ, now by אֵל, there can be no doubt that אֵלָיו is a combination of לוֹ and אֵלָיו.

CHAPTER XXV.

14. **נַעַר אֶחָד מִהַנְּעָרִים** "One of the young men". This expression is certainly too full. Greek B represents only **אֶחָד מִהַנְּעָרִים**; L has *ἐν τῶν παιδαρίων ἀπὸ τῶν παίδων*; and Syriac agrees with the Hebrew. It seems that two readings must have been combined here, one being **אֶחָד מִהַנְּעָרִים**, cf. 9: 3; the other was perhaps **נַעַר אֶחָד** "a certain young man".

17. **אֶל אֲדֹנֵינוּ וְעַל כָּל בֵּיתוֹ** "Against our master, and against all his house". **אֶל** and **עַל** are here interchanged in the same expression, each one representing a different tradition. See Introduction, p. 19, and the note on 14: 10 and 12.

34. **לֹאִי מִחֶרֶת וּתְבֹאֲתִי לְקִרְאָתִי** "Except thou hadst hasted and come to me". This form, **וּתְבֹאֲתִי**, has already been pronounced a combination by Nestle (ZAW. XIV, 319). There is seemingly no difficulty in accepting it as a combination of the impf. **וּתְבֹאֲתִי** and the perf. **וּתְבֹאֲתִי**. But the Massoretes give a *Qerē* **וּתְבֹאֲתִי**! This seems to be a kind of correction of the *Ketib* **וּתְבֹאֲתִי**; see the Introduction, pp. 22 ff. For other explanations of this and similar cases see Ges. 76^b, 48^d; Kön. I, p. 647.

CHAPTER XXVI.

12. **מִרְאֲשֵׁתִי שָׂאוֹל** "From Saul's head", R. V. These words are admittedly suspicious (see Driver, *ad loc.*). One question is, can **מִרְאֲ** for **מִמְרְאֲ** be considered permissible? Another arises concerning this lone instance of י attached to the constr. state of the fem. plur. before an independent word (otherwise only occurring before suffixes). And independently of these difficulties comes the objection, that **מִרְאֲשֵׁתִי** is nowhere else found except with a suffix. With the aid of the Greek, which renders **מִמְרְאֲשֵׁתִי**, the problem is solved if we assume that two read-

ings have been combined: מֵרֹאשׁ שָׁאוּל "from Saul's head" and מִמְּרָא'שְׁתּוֹ (lit.) "from the parts about his head".

15. וְלִמָּה לֹא שָׁמַרְתָּ אֶל אֲדֹנֶיךָ "Why hast thou not kept watch over thy lord?" שָׁמַר is not generally used with אֶל. The next verse has עַל in the same kind of construction. The two cases are found in close enough proximity to suggest that two traditions existed, one with אֶל in both places, one with עַל. Cf. note on 14: 10 and 12. See also II S. 11: 16.

16. רָאָה אִי הִנִּית הַמֶּלֶךְ וְאֵת צִפְתַּת הַמַּיִם אֲשֶׁר מִרְא'שְׁתּוֹ
 "See where the king's spear is, and the cruse of water that was at his head". We should expect here that the construction would be the same for the two objects mentioned — either אִי in both places, or אֵת. The fact that we have in one place אִי, and in the other אֵת is probably a clue to alternative readings, one with אִי uniformly, and one with אֵת. Greek B probably had אִי and אֵת in reversed order, for it reads: ἴδε δὴ τὸ δόρυ τοῦ βασιλέως καὶ ὁ φακὸς τοῦ ὕδατος, ποῦ ἐστὶν τὰ πρὸς κεφαλῆς αὐτοῦ. L seems to represent אִי in both places by the following translation: ἴδε ποῦ ἐστὶ τὸ δόρυ τοῦ βασιλέως καὶ ὁ φακὸς τοῦ ὕδατος τὰ πρὸς κεφαλῆς αὐτοῦ.

CHAPTER XXVII.

10. אֶל פִּשְׁטָתָם הַיּוֹם "Against whom have ye made a raid to-day?" R. V. This translation is more than can be gotten from the Hebrew. It is made on the basis of the Greek and the Vulg., which represent אֶל כִּי. Driver prefers to read אֵן, "where" or "whither"? But it is more natural to suppose that the word כִּי had fallen out, as indicated by LXX and Vulg. The latter part of the verse bears out this supposition. In David's answer to the question three districts are mentioned, *against* which he had made a raid. But עַל is used twice and אֶל once for this

“against”. This circumstance makes quite certain the conjecture that \aleph is a combination of ℓ and \aleph . Compare this situation with that of 20: 24, 25. The two seem almost identical. In 20: 24 \aleph and ℓ are combined into ℓ . Then follow in v. 25 one ℓ and one \aleph . Here the combination is made differently — \aleph instead of ℓ — and no marginal note is found. But the subsequent interchange of ℓ and \aleph was perhaps considered sufficient explanation of \aleph .

CHAPTER XXVIII.

2. \aleph \aleph “Thou shalt know”. Greek and Vulg. have ℓ \aleph “now thou shalt know”. In several places where \aleph or ℓ occurs, there seems to be evidence that two traditions existed, one with \aleph , the other with ℓ . No attempt, however, has been found in the books of Samuel to combine the two in the text, and no marginal note throughout these books directs us to read one of these two words instead of the other, or rather as an alternative reading with the other. It is probable that the similarity in sound between the two words was considered sufficiently plain suggestion to the reader that two readings were possible, in cases such as are referred to above. Cf. v. 22; II S. 7: 20; 18: 3. It may be said in regard to this passage that to have the personal pronoun expressed as here is an unusual and emphatic construction, which would readily suggest the easier and more usual ℓ ; while, if ℓ were found in the text, it would not so readily suggest the more unusual \aleph .

15. \aleph \aleph “Therefore I have called thee”, R. V. This has already by Nestle (*Marginalien*, p. 15) been explained as a double reading. In reference to the many different attempts to account for the word he writes: “Ist es so schwer zu sehen, dass die Schreibung uns zur Wahl stellt, ob wir an \aleph rufen oder an \aleph begegnen denken wollen: so rief ich Dich \aleph , so kam ich Dir entgegen d. h. zu Dir \aleph ?”

CHAPTER XXX.

21. וַיִּשְׁיִבֵם “And they made them to abide”. The defective writing of וַיִּשְׁיִבֵם suggests the sing. וַיִּשְׁיֵב, though not necessarily. In this case, however, the sing. is borne out by the Versions, and the writing וַיִּשְׁיִבֵם instead of וַיִּשְׁיִבֵם may here be intended as a combination. The context is suited by either reading.

22. אֲשֶׁר לֹא הָלְכוּ עִמָּנוּ “Because they went not with us, we will not give them, etc.”. עִמָּנוּ refers to “the group regarded as a unity, and spoken of accordingly in first ps. sing.” (Driver, *ad loc.*). Nevertheless, the juxtaposition of עִמָּנוּ and נָתַן is an indication of two readings combined, one with the plural uniformly, and one with the singular. The Versions read plur. עִמָּנוּ. Cf. II S. 21: 4, where the situation seems to be the same, but where the Massoretes evidently considered a marginal note needed as an explanation. The changing moods of a scribe may account for the lack of a *Qerē* here, while II S. 21: 4 has one. In a certain mood he would consider the combination obvious enough without a marginal note, in another not.

CHAPTER XXXI.

9. וַיִּכְרְתוּ אֶת רֹאשׁוֹ וַיַּפְשְׁטוּ אֶת בְּלָיו וַיִּשְׁלְחוּ בְּאַרְץ פְּלִשְׁתִּים סָבִיב לְבִשָּׁר “And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to carry the tidings”, R. V. The critical word here is וַיִּשְׁלְחוּ. It represents two readings: וַיִּשְׁלְחוּ “and they sent (word)” and וַיִּשְׁלְחוּ “and they sent (the objects mentioned)”. The first reading is suggested by the context, since no object is expressed and לְבִשָּׁר follows. The second reading is actually found in the text unmistakably supported by the pointing. The object, expected after the Pi‘el of שָׁלַח, can easily be supplied

from the clause immediately preceding. Greek L represents the first reading, and B and the Syriac the second. It should be noted, that if the word had been pointed as Qal וַיִּשְׁלְחוּ, there would have been nothing to indicate a different tradition. This was evidently the only possible way to combine the two readings. See Introduction, page 21.

9. לְבִשָּׁר בֵּית עֲצִבְיָהֶם וְאֶת הָעָם “To carry the tidings unto the house of their idols and to the people”. Greek and I Chr. 10: 8 have אֶת instead of בֵּית. Syriac has an equivalent to the Hebrew except for reversed order. It is possible that two readings have been combined here; one identical with our Hebrew text, the other one having אֶת instead of בֵּית, as I Chr. and the Greek. Only the one reading is put into the text, the other one is suggested by the context and by וְאֶת הָעָם. It is a case similar to the one described in the preceding note. See Introduction, page 21.

Alternative Readings in the Second Book of Samuel.

CHAPTER I.

21. הָרִי בְגִלְבֹּעַ "Ye mountains of Gilboa". The mixture here of the construct state with the preposition is similar to that in I S. 9: 3 and II S. 10: 9.

CHAPTER II.

9. "וַיַּמְלִכֵהוּ אֵל" וְאֵל" וְאֵל" וְעַל" וְעַל" "And he made him king over", etc. This is perhaps the most striking case of אֵל and עַל interchanged, אֵל thrice, then עַל thrice. Compare it with I S. 9: 4, where the sing. and the plur. are mixed about as evenly as here עַל and אֵל.

CHAPTER III.

13. לֹא תִרְאֶה אֶת פָּנַי כִּי אִם לִפְנֵי הַבִּיאָה "Thou shalt not see my face, except thou first bring", etc. לִפְנֵי is not used as an adverb elsewhere, and cannot be translated "first" legitimately. Greek and Syriac do not support לִפְנֵי. "לִפְנֵי and כִּי אִם are mutually exclusive" (BDB, p. 474^b). We have here plainly a combination of the two readings: כִּי אִם הַבִּיאָה "unless you bring" and לִפְנֵי הַבִּיאָה "before you bring".

18. וַיְהִי אָמַר אֵל דָּוִד לֵאמֹר בְּיַד דָּוִד עֲבָדֵי הוֹשִׁיעַ אֶת

עַמִּי יִשְׂרָאֵל “Jehovah hath spoken of (or to) David, saying, By the hand of my servant David *I will save* my people Israel”. This translation, requiring the change of רִוְשִׁיעַ into אֲוִשִׁיעַ, is supported by the Versions. But cannot the text be understood in another way? If we read רִוְשִׁיעַ, *Hiph. inf. absol.*, or לְרִוְשִׁיעַ, *inf. constr.*, we may translate: “By the hand of my servant David (shall come) the salvation of my people Israel.” That both of these possibilities are intended by the present text seems very probable.

25. אֶת מוֹצֵאָךְ וְאֶת מְבֹאֶךְ “Thy going out and thy coming in”. *Ketib* מְבֹאֶךְ; *Qerē* מוֹבֵאָךְ. The *Qerē* of this verse and the same word (except for the suffix) found in the text in Ez. 43: 11 have been perplexing. Driver (*ad loc.*) says: “Why the abnormal (and incorrect) form מוֹבֵאָךְ should be substituted as *Qri* unless for the sake of the assonance with מוֹצֵאָךְ, is not apparent.” König II, p. 127, “nur Nachahmung des vorausgehenden Wortes.” But these explanations are not wholly satisfying. And there is another explanation which is much more natural, and is borne out by evidence. The reason for substituting מוֹבֵאָךְ as the *Qerē* was to indicate to the reader that some authorities have אֶת מְבֹאֶךְ and אֶת מוֹצֵאָךְ in reversed order. Greek L has these two words in reversed order: τὴν εἰσοδόν σου καὶ τὴν ἐξοδόν σου. If the text had been left as it was—correct enough in itself—this tradition with the words in different order would have been lost. It is not to be supposed for a moment, then, that anyone actually read *Q.* as given here in the margin. The note was there simply to point out the double reading. The case in Ez. 43: 11 is exactly the same, except that there the text itself already had the double reading preserved, and no marginal note was considered necessary. The Syriac of the Ezekiel passage represents the tradition that has the reversed word-order. This *Qerē* and the one in I S. 25: 34 should be noted as most remarkable instances of the Massoretes “improving” the text, in the one case to clarify the combination of two readings, in the other to bring about such a combination. See the Introduction, page 24 f.

29. יִהְיוּ עַל רֹאשׁ יוֹאָב וְאֵל כָּל בֵּית אָבִיו. "Let it fall upon the head of Joab, and upon all his father's house", R. V. Interchange of אֵל and עַל, denoting double tradition. See the note on 2: 9.

CHAPTER V.

2. אַתָּה הָיִיתָ מוֹצִיא וְהַמְבִּי אֶת יִשְׂרָאֵל "It was thou that leddest out and broughtest in Israel". *Ketib* הָיִיתָ מוֹצִיא וְהַמְבִּי "Thou wast leading out and bringing in," or "Thou wast wont to lead out and to bring in (Israel)." *Qerē* הָיִיתָ הַמוֹצִיא וְהַמְבִּי "Thou wast the one that leddest out and broughtest in." Here it is especially the division of the words that indicates to the reader the two constructions. *K.* makes הָיִיתָ and the following participles without the article a sort of compound tense, denoting customary action in past time (Ges. 116^r), while in *Q.* the participles are the predicate after הָיִיתָ. It is worth noting, that there was seemingly no way of showing directly in the text in regard to the article prefixed to מְבִי that it could be kept in the text or left out, as was the case with the article of מוֹצִיא.

This הָ was attached to the preceding הָיִיתָ, the pronunciation and meaning of which were not thereby affected, and the reader could be expected to treat the two articles uniformly, whether he would keep them both or delete them both. See *Intr.*, p. 14 f.

8. שְׂנֵאוּ נַפְשׁ דָּוִד "That are hated of David's soul", R. V. *Ketib* שְׂנֵאוּ; *Qerē* שְׂנֵאוּ. Of this verse Driver says (*ad loc.*): "It is easier on this passage to say what it does not mean than what it does mean." Because of the evident corruption of the passage it is hard to determine what the *Ketib* is. But it may be the 3rd plur. masc. perf. Qal שְׂנֵאוּ.

CHAPTER VII.

20. וְאַתָּה יָדַעְתָּ "For thou knowest." Here LXX read: $\kappa\alpha\iota\ \nu\acute{\upsilon}\nu\ \sigma\tau\grave{\iota}\ \sigma\iota\delta\alpha\varsigma$. Syriac has: ܐܢܬܐ ܕܥܝܢܐ . It may be that ܐܬܐ here was meant to suggest also ܥܬܐ . Cf. the note on I S. 28: 2.

23. The mixture of 2nd and 3rd pers. and of sing. and plur. in this verse has been explained by Geiger (*Urschrift*, p. 288).

CHAPTER VIII.

14. וַיִּשֶׂם בְּאֲדוֹם נִצְבִּים בְּכָל אֲדוֹם שֵׁם נִצְבִּים "And he put garrisons in Edom; throughout all Edom put he garrisons." Greek L agrees with the Hebrew, but B does not render נִצְבִּים . Syriac seems to render only the second half of the phrase: $\text{ܐܡܝܢܐ ܕܡܫܝܚܐ ܕܥܝܢܐ}$. Two readings have probably been put into the text here side by side: $\text{וַיִּשֶׂם בְּאֲדוֹם נִצְבִּים}$, and $\text{וּבְכָל אֲדוֹם שֵׁם נִצְבִּים}$. One of the two is certainly superfluous.

CHAPTER X.

9. מִכָּל בְּחֹרֵי בִּישְׁרָאֵל "Of all the choice men of Israel", R. V. *Ketib* בְּחֹרִים בִּישְׁרָאֵל "The choice men in Israel"; *Qerē* בְּחֹרֵי יִשְׂרָאֵל "The choice men of Israel". It would seem that no marginal note would be needed to explain these words, for the two readings are apparent even after a casual examination. Furthermore, the construct state before a prep. occurs often in Hebrew and has analogies in other Semitic languages, so that there are reasons for considering it grammatically correct (Ges. 130^a). In the books of Samuel we have at least two instances of this construction, I S. 9: 3 and II S. 1: 21, the notes on which see. The purpose of the marginal note here seems to be, therefore, not to explain the meaning of the phrase, but rather

to point out that *some authorities read בַּחֲוִירִים בְּיִשְׂרָאֵל and others בַּחֲוִירֵי יִשְׂרָאֵל.*

CHAPTER XII.

22. מִי יֹדַע יַחֲנֵנִי יְהוָה "Who knoweth whether Jehovah will not be gracious to me," R. V. *Ketib* יַחֲנֵנִי; *Qerē* יַחֲנֵנִי. "The correction of the Qri is unnecessary: the *Kt.* is exactly like Joel 2: 14; Jon. 3: 9" (Driver, *ad loc.*). But it is *not* a correction.

31. בַּמִּלְכָּן "In" or "with the brickkiln" or "brickmould." *Ketib* במלכן; *Qerē* בַּמִּלְכָּן. *K.* is probably only an error; yet the כ and the peculiar context here suggest possible influence of the phrase הָעֵבִיר בָּאֵשׁ לְמֶלֶךְ "to devote by fire to Melek", instances of which are found in Jer. 32: 35 and II Kings 23: 10. It should be noted too that *in the preceding verse* a word is found which contains the radicals of מֶלֶךְ, the god, and by some (see LXX) was actually read as מִלְכָּם, Milcom. There is a possibility therefore that *K.* here is intended to bring to mind the phrase mentioned above, giving it the derisive turn, הָעֵבִיר אֹתָם לְמִלְכָּם.

CHAPTER XIV.

6. וַיִּכּוּ הָאַחֶר אֶת הָאַחֶר וַיָּמָת אֹתוֹ "But the one smote the other, and killed him," R. V. This is one of the passages cited by Ges. (60^d) and Driver (on I S. 21: 14) as containing imperfections with the suffix וַיִּכּוּ, contracted to וַי. But see the note on I S. 18: 1. In his note on the present passage, Driver admits that "Probably the consonants וַיִּכּוּ were meant originally to express a plural, which arose through a false interpretation of הָאַחֶר אֶת-הָאַחֶר (as though this were "one another"); and וַיִּכּוּ הָאַחֶר אֶת-אֶחָיו should be restored from LXX." But the change of אֶת אֶחָיו into הָאַחֶר, on the basis of τὸν ἀδελφὸν

αὐτοῦ being the original reading of LXX rather than *τὸν ἔνα* (Driver, *Notes on Samuel*, p. 237, footnote) does in no way necessitate the elimination of the ך of וַיִּכּוּ. Compare Ex. 32: 27; Mic. 7: 2; Gen. 11: 3, where the similar expressions אִישׁ אֶת אָחִיו and אִישׁ אֶל רֵעֵהוּ are found with the plur. of the verb. It is rather the pointing of the ך as ך that must be accounted for. The situation here seems to be the same as in I S. 18: 1 and 21: 14 (the notes on which see) as well as in Hos. 8: 3; Ps. 35: 8; Jer. 23: 6; Eccl. 4: 12; Josh. 2: 4, where (with the exception, perhaps, of Ps. 35: 8) the ך could be pointed ך, making the respective verbs plur. instead of sing. with the suffix. The reason for the extraordinary pointing seems to have been a desire to combine the sing. and the plur. into one form which should give the reader his choice. In some other cases, where evidently the same purpose was in the mind of the scribe, he made a marginal note showing that there was authority both for the sing. and the plur., e. g. I S. 12: 10; 15: 16. It seems therefore that וַיִּכּוּ הָאָחֶרֶת אֶת הָאָחֶרֶת is a combination of two readings. One was וַיִּכּוּ הָאָחֶרֶת אֶת הָאָחֶרֶת; the other was וַיִּכּוּ הָאָחֶרֶת אֶת הָאָחֶרֶת.

11. וַיִּזְכֹּר נָא הַמֶּלֶךְ אֶת יְהוָה אֱלֹהֶיךָ מִהֲרַבְּתָּ גֹאֵל הָדָם. לְשַׁחֵת
 "Let the king remember, I pray, Jehovah thy God, that the avenger of blood destroy not any more." Thus, if we adopt *Qerē* מִהֲרַבְּתָּ (intending מִהֲרַבּוֹת? The vowel in the final syllable may be merely a warning of the fact of a double reading; see the note on I Sam. 4: 13). What the *Ketib* is, is a matter of some uncertainty. Besides the context, the only clue to it is the ך inserted between ב and ת. The consonants in the text resemble the noun מְרִבִּית, "greatness" (cf. II Chr. 9: 6). The Syriac would perhaps seem to favor this word: ܢܝܥܢܐ ܕܥܡܢܐ ܕܡܠܟܐ ܕܝܫܪܐܝܝܡ ܕܝܫܪܐܝܝܡ ܕܝܫܪܐܝܝܡ ܕܝܫܪܐܝܝܡ ܕܝܫܪܐܝܝܡ, and the context would not be badly suited by it. The translation, if this word be adopted as the *Ketib*, would be: "Let the king remember, I pray, with (the help of) Jehovah thy God, the greatness of the avenger of blood to destroy", i. e., his great desire and power to destroy. The con-

sonantal difference between *K.* and *Q.* would then however involve not only the י, as indicated by the text, but also the ה, of which the text makes no indication. Another possible *Ketib* is מְהֵרָא בֵּית, which would make the translation: "Let the king remember, I pray, with Jehovah thy God, (that) the house (i. e., family) of the avenger of blood hasteneth to destroy." The sense thus rendered would fit the context admirably. We would have here an urgent appeal that the king might waste no time in fulfilling his promises of protection, since the avenger of blood, and in fact "*the whole family*" (v. 7; note also the plur. יִשְׁמְדוּ immediately following here in vs. 11) hastened to destroy. This reading as the *Ketib* would involve no more changes of the consonant text than are already suggested by מְהֵרָא בֵּית.

21. עָשִׂיתִי "I have done." In some manuscripts this word has against it a note, supplying עָשִׂיתָ as *Qerē*. In others the text has עָשִׂיתָ and the margin עָשִׂיתִי. See Introduction, p. 12. The Versions favor עָשִׂיתִי.

CHAPTER XV.

8. אִם יָשִׁיב יְיָ בְּנִי "If Jehovah shall indeed bring me again (to Jerusalem)", R. V. We have here a case, where neither the *Ketib* (hitherto thought to be יָשִׁיב; see Driver, *ad loc.*, and Baer) nor the *Qerē* יָשׁוּב seems to satisfy the demands of grammar and sense. "Kt. יָשִׁיב 'if he brings back, brings me back,' — an utterly un-Hebraic sentence. Qri יָשׁוּב, from יָשַׁב to dwell, unsuitable beside יָשִׁיבְנִי will bring back" (Driver, *ad loc.*). But can we not suppose that the Massoretes also knew that יָשׁוּב to dwell was unsuitable, ordinarily speaking, beside יָשִׁיבְנִי will bring back? Knowing that, they must have had some extraordinary reason for putting יָשׁוּב in the margin as a variant of יָשִׁיב; and nothing furnishes us with a more plausible reason than the supposition that they wished by such pointing to indi-

cate that two readings were combined in this passage. They knew that by pointing the first word יָשׁוּב, the inf. absolute of יָשַׁב, they would inevitably lead the reader to continue with the only logical form under the circumstances, namely יִשְׁבְּנִי, "If Jehovah shall indeed *cause me to dwell* in Jerusalem." This reading is already assured, it should be noted, by the contrasted "*while I dwelt* (בְּשִׁבְתִּי) *in Geshur*," in the first half of this very verse. The other reading is אִם הָיִיב יִשְׁבְּנִי "If Jehovah shall indeed *bring me again*," with which the Versions agree. With the form cf. infin. absol. הָכִין. It is perhaps more probable, however, that the ם is merely a 'warning letter'; see note on I Sam. 4: 13. We find, then, that both constructions are about equally well represented in the text, one word being pointed entirely according to the one reading, the other entirely according to the other. Since יִשְׁבְּנִי, representing the verb וַיֵּשֶׁב, is so similar to יִשְׁבְּנִי from יָשַׁב, it seems the Massoretes feared that the reading הָיִיב יִשְׁבְּנִי would be entirely lost, and so wrote ם in יִשְׁבְּנִי instead of ם, so as to suggest the root וָשׁוּב. See Introduction, pages 22, 23.

21. כִּי אִם. *Ketib* כִּי אִם "(by no means) but"; *Qerē* כִּי "surely". Driver here thinks "the Qri is right". But compare his note on 13: 33. The oath is sometimes used absolutely (Jud. 8: 19; Ruth 3: 13; 1 S. 20: 21), and can be considered so used here. The כִּי אִם then begins the statement in the sense indicated above. The *Qerē* is in form like 3: 9; see Driver, *ad loc.*

CHAPTER XVI.

2. וְלֶחֶם. *Ketib* וְלֶחֶם "And for fighting"; *Qerē* וְלֶחֶם "And the bread". It is strange that the commentators have not stumbled upon the meaning of the *Ketib* in this passage. Driver, *ad loc.*, describes it as "an example of the accidental repetition of a letter from a preceding word." Baer gives the *Ketib* as

וְלִהְיֵהֶם. The sense, if *K.* be adopted, is "the asses are for the king's household to ride on (lit. for riding) and for fighting." The Versions support the *Qerē*.

13. וְשָׁמְעֵי הָלֹךְ " הָלֹךְ וַיִּקְלַל וַיִּסְקַל " וַעֲפָר. The mixture of tenses in this verse is very exceptional, and may indicate that different traditions existed. Because of certain freedom frequently exercised in the use of tenses (cf. 13: 19; I S. 19: 23), it is however a difficult matter to say definitely what these different traditions were. *One* may have had all the verbs after הָלֹךְ in the infinitive absolute. *The other* probably had וַעֲפָר instead of וַעֲפָר, while otherwise agreeing with our present text.

CHAPTER XVII.

22. עַד אַחֵר לֹא נֶעְדָּר "Until not one was lacking." אַחֵר, though not in the constr. state, is pointed with short vowel in the ultima, besides in this passage, in Gen. 48: 22; Is. 27: 12; Zech. 11: 7. The reason for this is hard to assign. See Driver, *ad loc.*, and Ges. 96 (p. 282, Remark). On the analogy of the confusion between אַחֵר and אַחֵר in Gen. 22: 13 and elsewhere one might venture the conjecture here, that עַד אַחֵר was meant to suggest the two readings עַד אַחֵר, with the translation given above, and עַד אַחֵר in the sense "till after"; cf. Neh. 13: 19; Lev. 14: 43; Jer. 41: 16; Job 42: 7. The meaning of the verse would not be changed by this rendering, since עַד אַחֵר is practically only a fuller form of עַד, and for אַחֵר, defined by אֲשֶׁר, another antecedent of the relative would be supplied in thought, which would be equivalent to אַחֵר. Another possibility is that one reading was עַד אֲשֶׁר.

CHAPTER XVIII.

3. כִּי עֲתָה כַּמֶּנּוּ עֶשְׂרֵה אֲלָפִים “For now are there ten thousand such as we.” The sense of this statement in the present context is not altogether satisfying. Vulgate and some editions of LXX together with Symm. read אַתָּה for עֲתָה: “For thou art the like of us (being) ten thousand,” for thou art worth ten thousand of us; cf. Driver, *ad loc.* The case here is very probably the same as in I S. 28: 2, where אַתָּה in the text suggested עֲתָה, which there was in accordance with the more usual construction; this time עֲתָה is found in the text, and suggests by sound אַתָּה, the more suitable of the two.

3. כִּי תִהְיֶה לָנוּ כְּעִיר לְעִוִּיר “That thou be ready to succor us out of the city,” R. V. Thus if קֶרֶה לְעִוִּיר is read, though the article would be expected with כְּעִיר. The *Ketib* cannot very well be לְעִוִּיר, as generally given by commentators, for a *Hiph.* of

וְרַע is doubtful (BDB, p. 740^b). But because of the lack of the article with the preceding word it seems not unlikely that לְעִיר (originating in a mere blunder of copying) should be the *Ketib*. In that case the sense would be: “That we should have thee (as aid) from city to city.” But the reading of the Greek in this place is significant; A, B, and L all represent לְעִוִּיר by a noun, and read כְּעִיר for כְּעִיר. Whether by intention, therefore, or by accident, our present Hebrew text seems to be a mixture of the two readings: תִּהְיֶה לָנוּ כְּעִיר לְעִיר and תִּהְיֶה לָנוּ כְּעִיר לְעִוִּיר. It must be admitted that the two traditions do not become apparent from the Hebrew alone, nor can it be said that the marginal note helps a great deal toward making clear the combination. Professor Torrey’s suggestion that לְעִוִּיר combined לְעִוִּיר of the Greek reading and לְעִיר as sequel to כְּעִיר, is the foundation for the solution offered above.

CHAPTER XIX.

32. לְשַׁלְחוֹ אֶת בִּירְדֵּן "To conduct him over the Jordan,"

R. V. *Ketib* בִּירְדֵּן; *Qerē* אֶת הַיַּרְדֵּן. As Driver correctly points out (*ad loc.*), we have here a mixture of two readings, as indicated by K. and Q. above. Either construction is suitable, and has parallel: K. in v. 19, Q. in vv. 37, 40. Greek B represents Q., while L has K. See Introduction, page 14.

43. אִם נִשְׂאָת נִשָּׂא לָנוּ "Or hath he given us any gift,"

R. V. The fact that the word נִשְׂאָת has called forth two equally plausible conjectures seems to be a good proof that the combination of the two readings contained in this word was well made. Driver, in his note on this verse, suggests the reading נִשָּׂא (inf. abs. *Niph.*) for נִשְׂאָת; Grätz (*G. d. Juden*, I., p. 287), followed by H. P. Smith (*ad loc.*), proposes to read מִנְשָׂא "portion" or "gift". Cf. Ges. 76^b and Kön. I., p. 632 f. There is nothing in the combination for which the solution cannot be found in the two readings proposed.

CHAPTER XX.

5. וַיֵּאָחֶר וַיִּזְחַר "And he tarried longer." *Qerē* וַיֵּאָחֶר=וַיִּזְחַר. The *Ketib* can hardly be anything else than וַיִּיחַל; cf. I S. 13: 8. There is no root יָחַר (see Driver, *ad loc.*). And how else should a combination of the two forms וַיֵּאָחֶר and וַיִּיחַל have been effected?

6. אֲתָה קַח "Take thou." Greek B has καὶ νῦν σὶ λάβε, A and L read καὶ νῦν λαβέ. Compare the notes on 18: 3; I S. 28: 2.

CHAPTER XXI.

4. לָנוּ אֵין לִי “It is not for us.” *Ketib* לִי “for me”; *Qerē* לָנוּ “for us”. *Q.* has the plur. to correspond with the latter part of the verse, where we read וְאֵין לָנוּ. The whole speech of the Gibeonites could have been put either in the sing. or plur. with propriety. The sing. would then have been considered as representing the statement of an individual voicing the sentiment of the mass. It is probable that in this verse some authorities had לִי אֵין in both places, and others אֵין לָנוּ. In order to preserve both these readings one אֵין לִי and one אֵין לָנוּ were kept in the text. The marginal note is not necessary here, since the text itself makes clear the combination, but may have been put in here by the scribe while he was in a mood of more scrupulous conscientiousness than ordinarily. Cf. I S. 30: 22, where the case is almost identical, but where the margin is silent.

9. וְהָמָּה מָתוּ “And they were put to death.” *Qerē* וְהָמָּה מָתוּ with this translation: “And they died”; *Ketib* וְהָם הָמָּה, translated as above. The double reading here evidently affects not only וְהָם, but also הָמָּה. Cf. the similar cases in 5: 2 and 21: 12. The two forms הָם and הָמָּה seem to be “without appreciable distinction in usage” (see further BDB, p. 241^a). Greek and Syriac read הָמָּה.

9. בְּיָמֵי קָצִיר בְּרֵאשִׁיטִים תַּחֲלֵל קָצִיר שְׂעָרִים “In the days of harvest, in the first days, at the beginning of barley harvest,” R. V. *Ketib* תַּחֲלֵל; *Qerē* בְּתַחֲלֵל. “תַּחֲלֵל” is perfectly intelligible as the accusative of circumstance, without the preposition which is prefixed by the *Qre*,” H. P. Smith (*ad loc.*). Evidently both *K.* and *Q.* are defensible. But it seems that the whole expression is too full, and it is probable that we have here at least two different readings combined, or rather incorporated in full. One seems to have been בְּיָמֵי קָצִיר בְּרֵאשִׁיטִים, and

another **בְּתַחֲלֹת קָצִיר שְׁעָרִים**; while a third may have been **בְּיָמֵי קָצִיר הָרָאשִׁימִים** (see Driver, *ad loc.*) The Versions seem to support strongly the Hebrew text, except for the fact that L does not represent **בְּרָאשִׁימִים**.

12. **אֲשֶׁר תִּלְוִם שָׁם הַפְּלִשְׁתִּים** "Where the Philistines had hanged them." *Ketib* **שָׁם הַפְּלִשְׁתִּים**; *Qerē* **שָׁמָּה פְּלִשְׁתִּים**. **הַפְּלִשְׁתִּים** occurs much more frequently than **פְּלִשְׁתִּים**; but the latter is found (e. g., I 4: 7; 7: 13)," Driver, *ad loc.* Compare the note on v. 9.

CHAPTER XXII.

28. **וְעֵינֶיךָ עַל רָמִים תִּשְׁפִּיל** "But thine eyes are upon the haughty, that thou mayest bring them down," R. V. "The second clause (of the verse) gives no suitable sense. For **וְעֵינֶיךָ** **וְעֵינִים רָמוֹת** read **עַל-רָמִים** Ps." H. P. Smith (*ad loc.*). But it is quite evident that two readings have here been combined; one **וְעֵינִי רָמִים תִּשְׁפִּיל** "but the eyes of the haughty thou wilt bring down", the other **וְעֵינֶיךָ עַל רָמִים** "but thine eyes are against the haughty". Greek L preserves the first of these readings: *καὶ ὀφθαλμοὺς ἐψηλῶν ταπεινώσεις*. Syriac renders **וְעֵינִים** **רָמוֹת תִּשְׁפִּיל**, like Ps. 18: 28.

43. **אֶדְקָם אֶרְקָעֵם** "I crushed them, I spread them abroad." This is evidently a doublet. The Versions have only one verb. Ps. has **אֶרְקָם**. Cf. H. P. Smith, *ad loc.*

CHAPTER XXIII.

8. **רֹאשׁ הַשָּׁלְשִׁי** "Chief of the captains," R. V. These two words and the similar expressions in vv. 13, 18 are most illuminating and instructive as regards the methods employed by

the Massoretes in combining two readings. A word that suits the context here excellently is the plural of שָׁלִיט "officer" or "captain" (cf. Ex. 14: 7; I Kings 9: 22; II Kings 7: 2). It follows naturally upon הַגִּבֹּרִים in the earlier part of the verse, and evidently must be taken together with the preceding word. רֹאשׁ הַשְּׁלִיטִים, then, "chief of the captains", is one of the alternative readings in the passage. But let the consonants too give their testimony. Grammatically, it would be possible to add the ם and read רֹאשׁ הַשְּׁלִישִׁים "chief of the thirty" (cf. Driver, *ad loc.*). The sense, too, would be satisfactory. But if one reading, as already found, was הַשְּׁלִישִׁים, and the other הַשְּׁלִיטִים, why should not the ם have been written in the text? If the ם was not put into the text, it must mean that at least in one reading it should be left out. The natural conjecture is הַשְּׁלִשָּׁה, replacing the י with ה. That would give us רֹאשׁ הַשְּׁלִשָּׁה, "chief of the three", grammatically correct and suitable to the context. The three here referred to are of course those named in vv. 8—12, Joshebbasshebbeth, Eleazar, and Shammah. When all the circumstances are weighed, there can no longer be any doubt that this is the second alternative reading. It should be noted here that L has *πρῶτος τῶν τριῶν*. It is perhaps profitable also to compare the situation in I Chr. 11: 11 and 12: 19, which are parallels to this passage. In both of these places the text has רֹאשׁ הַשְּׁלִישִׁים, and the margin directs us to read as one choice רֹאשׁ הַשְּׁלִיטִים "chief of the captains". Note that here the ם, belonging to both readings, is put into the text. One cannot help but ask, why the Massoretes placed a marginal note against the passages in I Chronicles, while in II S. 23: 8 (a similar combination) they did not. The answer may be this, that הַשְּׁלִישִׁים in I Chr., if pointed with the vowels of the word for captains, could very easily be considered an example of the accidental lengthening of י to ם. Thus, probably one of the two traditions would have been lost, unless the margin had been serving as safeguard. Cf. vv. 13, 18.

8. אָהַר בַּפֶּעַם "At one time." *Ketib* אָהַר; *Qerē* אָהַת. פֶּעַם is *fem.*, and it is probable that the *masc.* form אָהַר was intended to suggest as a variant for this expression the phrase בְּיוֹם אָהַר "in one day".

13. וַיֵּרְדּוּ שְׁלֹשִׁים מִחֲשָׁלִים רֹאשׁ "And three of the thirty chief men went down," R.V. *Ketib* שְׁלֹשִׁים; *Qerē* וַיֵּרְדּוּ שְׁלֹשָׁה. In this case there can be no doubt whatever as to what *K.* is. It must be שְׁלֹשִׁים, for it would make nonsense to say "thirty of the thirty". The translation given above is that of *Q.*; *K.* would be: "and certain captains of the thirty went down". Note that though the same words are combined here as in v. 8, except for the article, the combination is different. In v. 8 the consonants stood for שְׁלֹשָׁה and the vowels for שְׁלֹשִׁים. Here the case is reversed. This cannot be considered simply an accident, for the reason seems apparent. If this combination had stood in v. 8 with the *Qerē* it has here, it would have been impossible to decide whether the alternative reading should be הַשְּׁלֹשִׁים or הַשְּׁלֹשָׁה. But here no such uncertainty need exist on account of the following word. Cf. the note on v. 8^a. B has καὶ κατέβησαν τρεῖς ἀπὸ τῶν τριάκοντα; L καὶ κατέβησαν τρεῖς ἐκ τῶν τριῶν ἀρχῶν; Syriac ܐܬܪܝܬܐ ܕܬܪܝܬܐ ܥܠܝܬܐ.

18. רֹאשׁ הַשְּׁלֹשִׁים "Chief of the three", R. V. *Ketib* הַשְּׁלֹשִׁים "the thirty"; *Qerē* הַשְּׁלֹשָׁה "the three". Cf. the situation here with vv. 8, 13. We should expect here the ם to be written in the text at the end of the word (see rule 4, p. 22). The reason it is excluded from the text seems to be the fact that the vowels of the two readings are so similar that if the consonants were allowed to stand for הַשְּׁלֹשִׁים alone, the vowels could not be expected to indicate the alternative, הַשְּׁלֹשָׁה, clearly enough. Now, part of the vowels and part of the consonants stand for each reading. Evidently rule 2, Introduction, p. 22, has had to yield in this case to the rule of clearness.

CHAPTER XXIV.

4. וַיִּחַזַק דְּבַר הַמֶּלֶךְ אֶל יוֹאָב וְעַל שָׂרֵי הַחֵיָל. "But the king's word prevailed against Joab, and against the captains of the host." Two traditions are here preserved, one with אֶל throughout, and one with עַל. Cf. 2: 9.

13. לִפְנֵי צָרֶיךָ וְהוּא רֹדְפֶךָ. "Before thy foes while they pursue thee", R. V. This verse combines the sing. and the plur. in a way similar to that in I S. 30: 22 and II S. 21: 4. Cf. also I S. 24: 5; 26: 8. Syriac has sing. in both places, while Greek has plur. uniformly. One tradition must have been לִפְנֵי צָרֶיךָ, the other לִפְנֵי צָרְךָ וְהוּא רֹדְפֶךָ.

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